

SOME NEW BOOKS.

The Jewish Encyclopedia.

We have before us the fourth volume of *The Jewish Encyclopedia* which is in course of publication by the Funk & Wagnalls Co. This, as the subtitle indicates, is a descriptive record of the history, religion, literature and customs of the Jewish people from the earliest times to the present day. The list of editors and contributors bears witness to the catholic spirit in which the work has been undertaken. The numerous subjects are discussed from a Christian as well as from a Jewish point of view. Thus Prof. C. H. Toy, of Harvard University, is the editor of the department of Hebrew philology and Hellenistic literature. The present volume begins and ends with interesting articles devoted respectively to the Chazars and to the Dreyfus case. Among the distinguished men of learning whose services have been enlisted may be mentioned Dr. Eduard Konig, professor of Old Testament Exegesis in the University of Bonn; Dr. Eduard Meyer, professor of ancient history in the University of Berlin; Dr. Franz Buhl, professor of Semitic philology in the University of Copenhagen; M. Hartwig Derenbourg, member of the French Institute and professor of Arabic in the School of Oriental Languages at Paris; Dr. Herman Gunkel and Dr. Immanuel Haeberle, both of whom are professors of Old Testament exegesis in the University of Berlin; Dr. Jules Oppert, member of the French Institute and professor of Oriental languages at the Collège de France, Paris; and Dr. S. R. Driver, Regius professor of Hebrew in the University of Oxford. Besides these, two articles have been named, which we have singled out for notice: the papers on China, on Circumcision, on Commerce and Commercial Law, on Conversion, on Constantinople and Cordova, on Craniometry, on the Crimea, on Crucifixion, on Damascus, and on the Book of Daniel.

This article on the Chazars is from the pen of Mr. Herman Rosenthal, chief of the Slavonic department of the New York Public Library. The Chazars are of Turkish origin, but their history is interwoven with that of the Jews of Russia. Their kingdom was firmly established in the region to the north and northeast of the Black Sea, before the advent of the Russian monarchy, by the Varangians under Bulgar (A. D. 855). In the seventh or eighth century of our era the Chagan, or ruler of the Chazars, and his grandees, together with a large number of his people, embraced the Jewish religion. According to one authority, the conversion took place A. D. 626; according to others, A. D. 740. There seems to be no doubt that at a time when fanaticism, ignorance and anarchy reigned in western Europe, the kingdom of the Chazars was governed in a just and broad-minded way. There was a Supreme Court of Justice, composed of seven judges, of whom two were Jews, two Mohammedans and two Christians, while one heathen was appointed for the Slavonians and other pagans. In a letter addressed to King A. D. 960 to King Joseph of the Chazars, the Foreign Minister of Abdul Rahman, Caliph of Cordova, relates that the first information received in Spain about the Jewish kingdom was brought by envoys from Kherson, and that their statements were corroborated by Ambassadors from Byzantium. The Emperor said that the powerful Chazars maintained amicable relations with the Byzantine Empire, and carried on by sea a trade in fish, skins and other wares with Constantinople. At that time (960) the capital of the Chazar kingdom was Atel, or Ite, situated about eight miles from the modern Astrachan, on the right bank of the lower Volga. The position of the Chazars was similar to that formerly occupied by the Mikados of Japan, the Beik, or military co-regent, corresponding to the former Shoguns. The Chazars cultivated rice, millet and other grains, fruit and the vine. Their fisheries on the Caspian were important, and the sturgeon constituted one of their principal food staples. From the Upper Volga they brought down the furs which they exported to Africa, Spain and France. That at the Byzantine Court the Chagan of the Chazars was held in high esteem is evident from the fact that, in diplomatic correspondence with him, the seal of three solidi was used, which marked him as a potentate of the first rank, above even the Pope and the Carolingian monarchs. The Emperor Justinian II. took refuge during exile with the Chagan and married the latter's daughter Irene.

The Emperor Leo VI. was thus a grandson of the King of the Chazars. It is also a matter of record that Chazarian troops were among the first to enter the Eastern Imperial Court, and fought for Leo VI. against Simeon of Bulgaria in 888. As late as the ninth century the Russians of Kiev paid by way of yearly tax to the Chazars a sword and the skin of a squirrel for each house. The Chazars of the Chazars carefully protected their coreligionists, the Jews. For example, about 921, when one of the Kings needed information about Mohammedanism, he destroyed a synagogue he gave orders that the minaret of the mosque in his capital should be broken off and the Muezzin executed. He declared that he would have destroyed all the mosques in the Chazar country, had he not been afraid that the Mohammedans would in retaliation destroy all the synagogues in their lands. In the tenth century, the downfall of the Chazar kingdom began, and was brought about mainly by the Russians under the dynasty of Rurik. Their territory east of the Sea of Azov was first conquered, and in 1016 they were dispossessed of their last possession, the Crimea. Thenceforward the Chazars became intermingled with the local Jews, and until the thirteenth century the Crimea was known to European travelers as "Gazaria," the Italian form of "Chazaria." We have here reproduced a few of the many facts collected by Mr. Rosenthal concerning this interesting people, because the very existence of the Chazars was at one time disputed.

For the article on the Jews in China we are indebted to Rabbi Kampmann Kohler and to M. Henri Cordier, professor in the School of Living Oriental Languages, Paris. At what time the first Jewish settlements in China took place Dr. Kohler finds it difficult to say. He points out in an account written by two Mohammedan travelers in India and China in A. D. 851 the assertion is made that "the Jews have been settled in that empire [China] from time immemorial." It is pronounced unwarranted skepticism to doubt the correctness of this tradition, which the Chinese themselves, which traces the first immigration back to the Han dynasty (B. C. 206-A. D. 221) and more exactly to the time of the Emperor Ming-ti (A. D. 58-76). A Jewish traveler of the ninth century records that the Jews entered China in A. D. 635. On the other hand, places the first immigration in the year A. D. 221, connecting it with the persecution of the Jews in Persia, which caused also their first settlement in India. Glover, in his "Babylonian and Oriental Record," asserts that the Jews were not in China before the fifth

century A. D. Dr. Kohler, however, finds that there is a preponderance of evidence in favor of an earlier date. M. Cordier deems it probable that in the tenth century A. D. a new colony of Jews came into China. These came by sea, and not by crossing the Gobi desert, as he and others have supposed. They were members of the Jewish colony settled in India. Marco Polo refers to the powerful commercial and political influence of the Jews in China in A. D. 1286.

Throughout the Middle Ages, the European Jews had no knowledge of the existence of coreligionists in China, even Benjamin of Tudela, who visited China, seems to know nothing about them. It was through Jesuit missionaries in the seventeenth century that the first information reached Europe of a Jewish community consisting of about five or six hundred members in Kai-Fung-Foo, the ancient capital of Honan, of which Hangchow-Foo, and of others in the Chinese towns. Owing to the existence of an ancient synagogue at Kai-Fung-Foo, which, though rebuilt several times, had preserved the oldest records of Jewish settlements, the interest of historians was centered on the Jews in that place. The inscriptions in the Chinese language found on its marble tablets dating from the years 1489, 1512 and 1683, which have often been translated and published, have cast light upon a hitherto unknown chapter of Jewish history. Abstracts of these inscriptions will be found set forth in Mr. Cordier's article. So long as the Jewish inhabitants of China continued to enjoy the imperial protection, as men of consequence in commerce, their Persian brethren supplied them with the means of religious education. The political and social decline of the Chinese Jews broke off their connection with the West; and a state of ignorance followed. When the existence of Jews in China became known to their European coreligionists, steps were taken to communicate with them. In 1760 a Hebrew letter was addressed to them from London, in which they were informed of the restoration of their origin, their condition and their needs. The answer, written in Hebrew and Chinese, has disappeared. A letter received from them in 1870 by the British Consul at Jerusalem disclosed the fact of their destitution and religious decay. This state of affairs, however, had been made known as early as 1850 by Dr. Smith, Bishop of the East India Company, who had been prosecuted on behalf of the London Missionary Society. In order to secure information about the Chinese Jews at Kai-Fung-Foo, a number of missionaries and Jewish merchants were sent thither. They reported that a few families, Jewish in name only, yet sharply differentiated from the surrounding heathen and Mohammedans, lived there in abject poverty; they could read no Hebrew, had not had a rabbi for fifty years, intermarried outside the faith, and preserved only a few ceremonies and names of holy days. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits in the seventeenth century, had been totally discontinued. In 1900, the community of Kai-Fung-Foo numbered 140 souls, but were without a leader, synagogue or any well-defined system of education. During the last three years, however, renewed efforts have been made by the Society for the Rescue of the Chinese Jews looking toward the restoration of the Jewish religion at Kai-Fung-Foo.

The right of circumcision is discussed from various points of view by Rabbi Kohler, by Mr. Joseph Jacobs, by the late Dr. A. Friedenwald and by Mr. I. Brody. Dr. Kohler points out that, unlike Christian baptism, circumcision was a sacrament of which gives the Jew his religious character. A Jew by birth is a full Jew, although uncircumcised. Whether proselytes must be circumcised is a question about which the zealous and liberal parties among the Israelites have long differed. At the conference held in New York in 1902 the reform rabbis of the United States agreed chiefly to the abolition of circumcision in the case of proselytes, on the ground of its being a measure of extreme cruelty when performed upon adults. If we regard the rite from historical and ethnographical points of view, it appears to be at once the oldest and most widely spread surgical operation known. According to the estimates of the first century B. C., 200,000,000 people at that time must be an underestimate, since the followers of Islam alone exceed that number. The rite was practiced among the Arabs many centuries before Mohammed. Philostorgius found it practiced by them as early as B. C. 312. A much earlier instance, however, has been discovered among Egyptian families; that of Amenem-het, between B. C. 1850 and 1550, which has been adjudged a true case of circumcision. The practice has been observed among the tribes of the west coast of Africa, which have not been in contact with Islam. The Christian Abyssinians still follow the rite. The hypothesis of an Egyptian origin for circumcision is disproved by the opinion to which the rite was practiced among the Australian aborigines. Curiously enough, in Australia the operation was performed with a stone knife, the instrument used by the Israelites. The practice is almost equally widespread among the islanders of the Malay Archipelago. In the Western Hemisphere the evidence is scanty, and relates chiefly to the central part of the continent, although the practice has been reported among the Athapascans and the Dog River Indians. Las Casas testifies to the existence of the rite among the Aztecs at the time of the conquest of Mexico by Cortez, the Mayas of Yucatan still retain the rite, and Squier found traces of it among the Aztecs in the thirteenth century. The Aztecs of the Orinoco and the Tacanas of the Amazon practice circumcision, and so do some other South American tribes.

There is much diversity as regards the age at which the rite is performed among the different peoples. Among the Jews it takes place on the eighth day after birth, and among the Mohammedans, Arabs (of Yemen) on the seventh, fourteenth, twenty-first or twenty-eighth day. The Susus near Timbuctoo and the Guemos of South Africa are said to perform the rite on the eighth day. In East Africa the Mazas perform it between the first and the second month. The Persian Mohammedans circumcise in the third or fourth year, the Christian Copts between the sixth and eighth year, the Fijians perform the operation in the seventh year, as do also the Samoans. Apart from these instances, all the tribes that practice the rite do so at the age of puberty, which is, of course, a significant fact.

Mr. Brody does not undertake to determine whether Mohammed deemed circumcision a national custom of no religious importance, and, for that reason, omitted to mention it in the Koran, or whether he judged the prescription of a rite that had been performed by the Arabs from time immemorial to be superfluous. Abulfeda counts circumcision among the rites of pagan Arabia, that were sanctioned by Islam. Ibn al-Athir, in his ante-Islamic history, attributes to Mohammed the saying: "Circumcision is an ordinance for

men, and honorable for women." On the other hand, the traditionalist, Hamaish reported on the part of a Prophet that circumcision was an observance which had no religious character. There is no doubt, however, that circumcision has become in Islam a religious obligation to which every one is required to submit. There is also a difference of opinion among historians and traditionalists as to the age at which circumcision takes place. According to Josephus, who wrote nearly six hundred years before Mohammed, the Arabs circumcised at the age of 13, because "Ishmael, the founder of their nation, was circumcised at that age." Other Arabian authorities assign different ages. Mr. Brody thinks it probable that no regulation existed as to age, but that each locality followed its own custom. According to the Arabs, where Jews exercised great influence, the Arabs circumcised their children on the eighth day after birth. The Mohammedan law recommends circumcision between the ages of 7 and 12 years, but it is lawful to circumcise a child seven days after its birth. The circumcision of females is also allowed, and is commonly practiced in Arabia.

Mr. Joseph Jacobs, who contributes the article on Commerce, reminds us that, during a large part of the Biblical period, the Hebrews in Palestine had what is known as a self-sufficient economy, that is, they produced almost all the food, tools and clothing they needed. A few articles of luxury or necessity, such as gold, silver, iron and salt, which could not be found on the Israelite farms, were supplied by travelling merchants. These were almost exclusively Canaanites, probably Philistines. As the Israelite tribes were mainly settled on the uplands of Palestine, they were not touched by the trade which commerce which flowed by the two great caravan routes along the coast, through Tyre, Acco and Gaza to Egypt, or from South Arabia through Petra on the east side of the Jordan to Damascus. The Palestinian Highlands in Bible times do not seem to have supplied much material for foreign commerce. Honey, balsam, olive oil, and spices, such as cinnamon, pepper, while spices, balm, myrrh, honey, pistachio nuts, almonds and oil were sent to Egypt.

After the return from the Exile, the small and impoverished Jewish community had little business to transact except at Jerusalem, and even there it was conducted mainly by Phoenicians. With the spread of Hellenism in the East, however, Greek mercantile settlements were founded in Ptolemais, and these had connections with the coast of Palestine, along the Gaza, Ashkelon and Dor route. It was with the intention of developing the foreign trade of Judaea that Simon Maccabaeus took Joppa, and for a like reason Herod built Caesarea for a port. On the whole, however, it cannot be said that even in the first century of our era, the Jews were much given to commerce. Josephus says: "We do not dwell in a land by the sea, and do not, therefore, indulge in commerce, either by sea or otherwise." Many sayings in the Talmud show that little importance was attached to commerce as a means of livelihood. Up to the dispersion of the Jews after the capture of Jerusalem by Titus and hisamilation by Hadrian, the Jews seemed to have exhibited no signs of any special predilection or capacity for commerce, although we hear of Jewish shipbuilders and wholesale merchants in Alexandria, and many Egyptian Jews attained considerable wealth by means of trade. As soon as the Teutonic nations had settled down after the conquest of the first century, Jews everywhere conspicuous as merchants. The Frankish kings bought goods from them, and they are mentioned as traders at Narbonne, Marseilles, Genoa, Naples and Palermo.

They even chartered ships: Gregory of Tours names a Jew who owned a vessel sailing between Nice and Marseilles. It is recorded that a Jew named Boetius, after watching a ship near Narbonne, he decided that it was not a Jewish, but a Norman vessel. The sudden outbreak of commercial activity on the part of the Jews in the seventh century of our era is attributed by Mr. Jacobs to the rise of Islam and its control of the lands whence came most of the luxuries demanded in Europe. The Jews could not trade in Mohammedan countries, nor Muslims in Christian lands; consequently, an opening was left for Jews, who were tolerated in both spheres as commercial intermediaries. Within two centuries after the death of Mohammed, the Jews seem to have monopolized the trade between Europe and Asia.

According to the Jewish tradition, the Jews controlled the traffic in spices. This was an important branch of commerce because of the demand for condiments to flavor the salted meats and fish on which medieval Europeans lived during winter. A proof of the extent of the Jewish trade in Lyons is found in the complaint of Agobard, that to suit the convenience of the Jews, the market day was changed from Saturday to another day in the week. So predominant, indeed, had their commercial position become in medieval Europe by the tenth century that a usual formula in charters and like documents was "Jews and other merchants." It was in the tenth century that the commercial rivalry of the Jews began to be felt by the Christians. The Venetians, for example, forbade ship captains to take Jewish passengers on their voyages to the Levant. Similarly, as late as 1431 no Jew was allowed to pass from Aix to Alexandria, and only four each year to the eastern Mediterranean. The first systematic repression of Jewish commercial activity occurred, however, during the Crusades. All trade in the towns began to be monopolized by the merchant guilds, from which Jews were excluded. In England, for example, there is only one known instance of a Jew in a merchant guild; so the only way in which Jews could obtain possession of merchandise was not by direct purchase, but as pledge for money lent. Whatever may have been the commercial activity of the Jews after the Crusades, it was incidental to their trade of money-lending and pawnbroking. Yet, although, as a rule, Jewish commercial doings were from the twelfth century almost up to the nineteenth, restricted to usury and petty trading, there were occasional exceptions. In the thirteenth century, on a large scale, chiefly at the great seaports. Thus, at Marseilles, between 1200 and 1290, a Jewish merchant named Mandrill and others traded in spices, cotton and medicines, like sulphur and tartar, from Egypt, the Barbary States, the Balearic Islands and Persia. By this time Jews had lost their former Jewish policy of trade; only two cases of slave dealing occurred at Marseilles during the period just named among Jews, as against seven among Christians. Similarly, in 1248 there were 29 money-changers among the Christians of Marseilles, but not a single Jew. On the whole, fewer restrictions seem to have been placed on the Jews in Spain than elsewhere; the silk industry was entirely in their hands. In central Europe a Jewish commerce was developed in connection with the great fairs, especially

during the Thirty Years' War. The Jews purchased the soldiers' loot, and thus multiplied their capital. From pawnbroking they naturally turned to peddling, and the peddlers often developed into travelling traders, purchasing the products of whole villages, especially furs and leather. Eventually, the great fair at Leipzig became a clearing house for the Jews. It was computed that during the last quarter of the seventeenth century the three annual fairs at Leipzig were visited by 18,520 Jews. The Frankfurt fair became the centre of the Hebrew trade in the seventeenth century. The fur trade was monopolized by Jews, owing to their wide connections, which ranged from Novgorod to Nantucket. In our country, owing to a variety of circumstances, the number of Jews applying themselves to commerce is greatly in excess of their proportion to the general population. Thus, among adult workers in Prussia in 1881, no fewer than 88 per cent. of the Jews were engaged in commerce, as against 6 per cent. of the rest of the population. In Italy the proportion was 55 to 5. Mr. Jacobs considers it fair to say that twice as many Jews as Christians in proportion to their numbers adopt commercial pursuits. The particular branch of commerce in which Jews seem to excel is dealing with money per se, but they are also very successful as factors and shippers. The clothing trades appear to be largely in the hands of Jews, as regards manufacture and sale, and the same is true of the food, fur and leather trades. The Jews, both as factors and shippers, are also largely in Jewish hands. The fancy goods trade is almost invariably a trade in imports, and here the cosmopolitan connections of the Jews have helped them. In England the fruit trade is wholly in the hands of Jews, because fruit can be sold on Sunday. In the United States the most striking characteristic of Jewish commerce is the large number of Jewish firms. Before leaving this subject, we should note that to Jewish commercial activity has been ascribed the introduction into commercial law of three important innovations, namely, the making of loans on interest, the retention of goods bought bona fide, which has been applied in later commercial law to be sold, and the introduction of, at least, the extensive use of bills of exchange. It is still, however, a moot point whether bills of exchange were not introduced independently of the Jews.

Dr. Kohler's article on "Conversion" deals with the conversion of gentiles to Judaism and with that of Jews to Christianity. It is pointed out that the whole propagandist literature of the Hellenistic Jews had for its object the conversion of the gentiles, though its intention was rather to make them observers of the Noahide laws, which included the worship of Jehovah as the only God, than members of the Jewish Church, or proselytes. Attention is directed to the fact that a prayer for the conversion of the heathen is offered at the close of every service in the synagogue. In pre-Christian times very determined efforts were made to proselytize the heathen; thus we read in Matthew: "Ye compass sea and land to make one proselyte." After the destruction of the Temple, the Jews took up the task of propagandism, following the methods of Paul, who was eager to let "the fulness of the gentiles come in," the seal of the Jews diminished, and "the conversion of the gentiles," which in Acts is represented as "causing great joy unto all the brethren," became obnoxious to the synagogue. The gentiles, however, who had been conquered by Christianity, then became converts to Judaism, and the Jews were much given to commerce. Josephus says: "We do not dwell in a land by the sea, and do not, therefore, indulge in commerce, either by sea or otherwise." Many sayings in the Talmud show that little importance was attached to commerce as a means of livelihood. Up to the dispersion of the Jews after the capture of Jerusalem by Titus and hisamilation by Hadrian, the Jews seemed to have exhibited no signs of any special predilection or capacity for commerce, although we hear of Jewish shipbuilders and wholesale merchants in Alexandria, and many Egyptian Jews attained considerable wealth by means of trade. As soon as the Teutonic nations had settled down after the conquest of the first century, Jews everywhere conspicuous as merchants. The Frankish kings bought goods from them, and they are mentioned as traders at Narbonne, Marseilles, Genoa, Naples and Palermo.

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of freeing the Jew in the eyes of the Christian world from the deprecation which for centuries had attached to his faith. Not from conviction, but attracted by the hope of brilliant careers or grand alliances, hundreds of Jewish families in Berlin, Vienna, Konigsberg and elsewhere nominally accepted Christianity.

As regards the number of converts from Judaism to Christianity, Dr. Le Roi, in his work on missions, has estimated that they amounted to about 20,540 during the nineteenth century. Of these, 72,240 transferred their allegiance to Protestantism, 57,300 to Roman Catholicism, and 74,500 to the Greek Church in Russia. A number of conversions reached the highest point at the close of the nineteenth century, when, under the name of Anti-Semitism, all the medieval fury of Jew-hatred was revived, and the Jews of Continental Europe were made to feel that, in spite of their full and hearty participation in the political and intellectual progress of their respective countries, they were yet regarded as aliens. Having in their worldly pursuits prospered, their religious sentiments failed to the freezing point, and finding themselves disappointed in their social aims and aspirations, many opulent Jewish families took the step which opened to them the door of admission into the highest social circles.

Mr. I. Brody, the contributor of the article on Constantinople, recalls the fact that, with the accession of the iconoclastic emperors, the Jewish community in the capital of the Byzantine Empire underwent terrible persecutions. Indeed, during the reign of Leo the Isaurian, the persecution of the Jews actually ceased to exist, the Jews having been forced either to emigrate or to embrace Christianity. The Byzantine capital, however, being the great commercial centre of the time, had such attractions for the Jews that the slightest relaxation in the persecutions brought thither masses of new settlers. It became the principal seat of Judaism in the empire, and the Jews, although their social condition continued to be scarcely tolerable, Benjamin of Tudela, who visited Constantinople in 1176, bears witness to the oppression which the Jews suffered at that time.

A new era for the Jewish community began with the fall of the Byzantine Empire in 1453. The Ottoman conqueror, on entering his new capital, granted the Jews equal rights with his non-Muslim subjects, assigning to their Chief Rabbi a seat on the divan next to the spiritual chief of the Greek Church. Foreign Jews were invited to settle in a suburb of the city, and two Jews were elevated to high official positions, one being appointed Minister of Finance, and the other Physician to the Sovereign. Mr. Brody describes the golden age of the Jews in Constantinople. Sultan Bayezid II. (1481-1512) welcomed the opulent and cultivated Israelites who were exiled from Spain; and these gave a great impulse to the material and intellectual life of the Jewish community in the Ottoman capital. It has been estimated that the number of Spanish, Portuguese and Italian Jews who settled in Constantinople up to 1530 amounted to 10,000, and that the whole Jewish population numbered 30,000.

There were forty-four synagogues, representing as many separate congregations, each of which retained its own customs, rites and literature. One of the Israelite fugitives, Joseph Nasi, was created Duke of Naxos by Selim II. Other Jews became conspicuous in the politics of the sixteenth century. A physician, for instance, named Solomon ben Nathan Ashkenazi, a native of Poland, held, about 1580, the office of Ottoman Ambassador at Venice. A Jewess named Esther Kiera, was powerful at Court, being the favorite of the Sultan, Mehmed III. (1594-1605). The community generally was prosperous, and the Jewish trade, the collection of customs, the mercantile marine and the coinage were mainly in Jewish hands. Moses Almosnino relates in his description of Constantinople that Jews owned the largest houses, and had grand parks and kiosks equal to those of the Grand Viziers. Many easily earned a livelihood by teaching languages, and by acting as interpreters. The Jewish state of the Jewish community in Constantinople came to an end in the seventeenth century. The ever-growing weakness of the Sultans and the increase of religious fanaticism on the part of the Mussulmans made the Jews the prey of the soldiery, who often set fire to the Jewish quarters in order to loot during the confusion. Another factor which contributed largely to the material and intellectual ruin of the Jewish community was a Messianic agitation. The scenes of disorder witnessed in the Jewish quarter during the stay of a pseudo-Messiah in the city alienated from the Israelites the good will of the Sultan, who saw in the movement, not a purely religious one, but a rebellion against his authority. Moreover, their business affairs being neglected during the prevalence of the Messianic chimera, the Jews were supplanted by the Greeks and Armenians and they never recovered their former position. It is true, that, from time to time, there would emerge some rich and influential families, members of which held official positions, but the majority remained in destitution and ignorance. We learn from Mr. Brody that there are now in and around Constantinople about 55,000 Jews in a total population of a million, ritually, they are divided into three classes, viz: Sephardim, numbering 51,000, Ashkenazim, 3,000, and Karaites, 500. This is a very small number. In conformity with the "Constitution of the Jewish nation," granted in 1855 by the Ottoman Government, the Jews of Constantinople are governed by a Chief Rabbi and two assemblies, the civil communal council and the spiritual council, each of which bodies is elected for three years by an assembly of notables. We are told that the majority of the Jews in Constantinople are poor, and are engaged in petty trade and peddling, or as porters, fishermen and boatmen.

A small industry peculiar to the Jews is the cutting of cigarette paper. There are among them, however, some rich wholesale merchants and bankers of the second or third rank. A dozen Jewish banking houses are connected with the stock exchange of Galata. At Pera four or five large Jewish firms manufacture novelties known as "articles de Paris." The principal houses for ready-made clothing are conducted exclusively by Jews from Vienna. A Jew from Salonica owns a glass works which furnishes glass to the whole of Turkey. Almost all the Karaites are goldsmiths, jewellers and money changers. A number of Jews are employed by the Ottoman Government. Thus the first Secretary of the Imperial Divan, who collects all the reports of the Turkish Foreign Ambassadors and Ministers, and translates into Turkish, is a Jew named David Molho Pasha. Elias Cohen, known as Elias Pasha, is Physician to the Sultan. Jews are found in the civil list, in the Ministry of Public Instruction and in consular offices. We add that it was a Jew, a descendant of an old Spanish family, who in 1563 established the first printing office in Constantinople.

The article on "Crucifixion" is by Dr. Emil G. Hirsch, professor of rabbinical literature and philosophy in the University of Chicago. He calls attention to the fact that the crucifixion was not included among the modes of capital punishment known to the Jewish penal law. A Jewish court could not have passed a sentence of death by crucifixion without violating the Jewish code. The Roman penal code, on the other hand, had recognized this penalty from remote times. Originally, only slaves were crucified by the Romans, but later provincial freedom of observance was added to the class liable to this sentence. The following crimes entailed this penalty: piracy, highway robbery, assassination, forgery, false testimony, mutiny, high treason and rebellion. There is no doubt that a claim to be "King of the Jews" would constitute rebellion in the estimation of the Roman Government, and rebellion was not a capital crime. The inscription on the cross reveals the crime for which, according to Roman law, Jesus was put to death. He was a rebel. Tacitus, therefore, in the *Annals*, reports without comment the fact that Jesus was crucified. For Romans, no amplification was necessary. Examining the details of the crucifixion of Jesus given in the New Testament, Dr. Hirsch shows that they agree upon the whole with the procedure in vogue under Roman law. Two modifications, however, are noteworthy: first, in order to make him insensible to pain, a drink was given to him. This was in accordance with humane Jewish provision. Secondly, Jesus's legs were broken to shorten his agony, and his body was removed and buried. The latter act was keeping within Jewish law and custom. These details exhaust the incidents in the crucifixion of Jesus that might point to a participation therein and a regulation thereof by Jews. Otherwise the manner of his death undoubtedly points to Roman laws and usages. It is, moreover, a matter of record that penal jurisdiction had been taken away from the Sanhedrin in capital cases forty years before the fall of the Temple.

A list of publications given by Mr. Brody offers an idea of the activity of the Jewish Constantinopolitan presses during the sixteenth century.

The article on "Cordova," which is written by Dr. Mayer Katslering of Budapest, is particularly interesting for the light it throws on the condition of the Jews in Andalusia under Muslim rule and under Christian sovereignty up to the time when Jews were expelled by Ferdinand and Isabella. As early as the eighth century Jews were included among the inhabitants of Cordova. They were not behind the Moors in their efforts to promote education, and in the Academy of Cordova, founded by the Caliphs, Jews as well as Moors received instruction in philosophy, grammar, mathematics, botany and music. Under the enlightened reign of the Jews not only enjoyed all the privileges that were conceded to other non-Muslim inhabitants, but, what was an exception in Islam, they fought in the Moorish army and held government positions. The first persecution to which the Jews were subjected in Muslim Spain occurred in 1013; it was due to their having sided with one of the pretenders to the throne and to their having invoked the aid of the Count of Barcelona. When Spain was invaded by the fanatical Almohades, the Jews were compelled to choose between Islam and death, and many underwent the formality of conversion to the Mohammedan faith. After Cordova was taken in 1236 by Ferdinand III, of Castile the Jews acquired considerable privileges, and continued to enjoy tranquillity and prosperity for nearly a hundred and fifty years. In 1391, however, they were the victims of a massacre, and fifteen years later another outbreak of race hatred occurred. In 1478 a royal order was issued prohibiting Maranos (the name given to Jewish converts to Christianity) from holding public office in Cordova; and this was soon followed by another decree prohibiting Jews from residing in property and in Seville under penalty of death. It is well known that nineteen years later all Jews were expelled from Spain. Cordova was one of the first cities to furnish victims to the Inquisition which subsequently destroyed so many thousands of Maranos. The chief autos da fe held in Cordova took place in 1665, 1666, 1723 and 1724.

It is generally admitted by anthropologists that the shape of the head is a racial characteristic, and that it is influenced by climate, environment, nutrition or sexual selection. The only way in which the type of the head may be changed is by intermixture with other races. Now the pure Semitic skull is dolichocephalic, as may be seen from the measurement of the heads of modern Arabs, Abyssinians and Syrians. The cephalic index of these races is from 75 to 77. If the ancient Hebrews were of the same stock as the modern non-Jewish Semites, and if the modern Jews are the descendants of the ancient Hebrews, then a pure dolichocephalic type of head would be expected among existing Jews. As a matter of fact, all the results of craniometry prove that the modern Jews are brachycephalic, and that the dolichocephalic form is only found among them in less than two per cent. of the cases. If we except the Caucasian Jews, of whom but few have been measured, the cephalic index in 90 per cent. of the modern Jews ranges from 81.5 to 83. Dr. Maurice Fishberg, medical examiner to the United Hebrew Charities in New York, in order to establish the point of view of the dolichocephalic form of the article on craniometry, points out that the phenomenon just mentioned may be explained in two ways. Either the modern Jews have very little Semitic blood in their veins, as Lombroso, Luschan and others are inclined to think; or else the ancient Hebrews may have been a brachycephalic race. In order to settle the question, Fishberg would be useful to examine more skulls of ancient Hebrews than are at present available. The only known skulls of ancient Hebrews are five obtained by Lombroso from the catacombs of St. Callistus in Rome; these date back to A. D. 180. Lombroso considers these skulls of great importance from a craniometrical point of view, because the bones of the cranium they are derived, there could have been no considerable intermixture of the Jews with other races, and, consequently, the cranial type exhibited should be considered pure. Now the cranial indexes of these skulls give an average of 80.5, which is far above the cephalic index of the non-Jewish Semites in our day. Twelve skulls of Jewish members of the Bar Kokhba rebellion, which are preserved in the thirteenth and fourteenth centuries have been examined, and have been found to be even more brachycephalic than are those of contemporary Jews. This shows that the brachycephalism of the modern Jews is not of recent origin. The theory once suggested that the Sephardim are dolichocephalic, while the Ashkenazim are brachycephalic, is not sustained by craniometrical research. Measurements of the Jews in London indicate that the percentage of dolichocephalic skulls is the larger among the Ashkenazim.

Inscriptions unearthed in various parts of the Crimea prove that organized Jewish communities existed in that peninsula long before the destruction of the Temple. St. Jerome toward the close of the fourth century A. D. reports on the authority of his Jewish teacher that, according to a tradition then prevalent among the Jews, the Assyrians and Babylonians had conquered the Jewish people, and that the Jews of the Black Sea. The Crimean Jews were Greeks in language, customs and social life, and enjoyed equal rights with their fellow citizens. We have seen that, after the Chazars conquered the Crimea, many of the Jews, and particularly the higher classes, embraced Judaism. We know from the testimony of travellers of the sixteenth and seventeenth centuries that a considerable number of Jews survived the Tartar domination in the Crimea. After the conquest of the Peninsula by the Russians in 1783, the history of the Crimean Jews became merged to a considerable extent in that of the Jews of Russia.

According to Mr. I. Brody, the author of the article on this subject, there are three classes of Jews in the Crimea, namely, the Karaites, the Karaites and the Lithuanian Jews. The Karaites have been settled for the longest time in the country. They themselves assert that they went to the Crimea in the sixteenth century A. D. As early as 1381 there were four Karaitic communities in the Crimea. In 1755, the four communities comprehended 1,000 souls. The Karaites are considered it lawful to have two wives. When, in 1827, Nicholas I. issued an edict obliging Jews to serve in the army, the Karaites were exempted from the obligation. They remained free from military service until 1874. Nor was this the only advantage possessed by the Karaites over other Jews. They have the privilege of electing and holding in any part of the Empire. In 1847 they obtained for their rabbis the privileges enjoyed by the clergy of non-orthodox Christian faiths.

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